

WILL THERE BE AN EARLY UNIFICATION OF CHURCH CREEDS?

Various Views Expressed by St. Louis Ministers, Who Discuss a Subject That Is Exciting the Thought of the Religious World.

WRITTEN FOR THE SUNDAY REPUBLIC.

Lately several leading preachers and teachers, in a number of the Protestant churches, have assumed attitudes of opposition toward parts of the creeds which their denominations hold.

One of the most noted of these is Doctor Hillis, the prominent Presbyterian divine, whose rejection of certain sections of the Westminster Confession of Faith led to his seceding from the ministry in the Presbyterian Church.

Another is Professor H. G. Mitchell of the Boston University of Theology, against whom charges of heresy have been preferred by fellow members of the Methodist Church because among other things he has stated the case "for declining to confess the omniscience of Jesus in his humiliation."

In St. Louis, Doctor Jesse Bowman Young, editor of the Central Christian Advocate, one of the most prominent Methodist publications in the country, has been the subject of some criticism. The charges are based, at least partially, upon the fact that, although the editor of the Methodist Church at a recent conference in New York City, declared "higher criticism" harmful to the Methodist church, Doctor Young believes and insists that "higher criticism" is beneficial to the church.

Doctor Young, however, declares that his position is in no sense either radical or heterodox. All of these cases, coming so close together, have brought the matter of creeds before the public mind more prominently than for years, and expressions of opinion are many, and widely divergent.

Some see in the tendency to reject old tenets, a trend of thought away from the religion of the fathers, and reject changes, more or less radical, in the attitude of Christianity toward the world.

Others are led to think that error has crept into the church, and suggest safe grounds against "higher criticism." Still others declare that much ado has been made over nothing.

The question of St. Louis is not agreed on the questions involved in the

from the answers printed herewith, in reply to the queries of the Republic.

"Is the appearance of dissent among noted preachers an indication that there will be an early modification of the authoritative statements now held by the various denominations?"

These replies are from leading men in seven distinct Protestant denominations. No two of them are agreed on all points. Four incline to the opinion that there is no probability of marked change in any of the creeds in the near future, while three hold that the tendency of the times is toward a breaking down of denominational lines, and think this breaking down is not far distant.

A majority declare that there is a marked tendency nowadays to disregard the non-essentials, and a disposition among the churches to get closer together on the fundamental doctrines of Christianity.

While some are in favor of the question on any particular one of the creeds, from old lines of thought, a majority of the answers contain specific references to Doctor Hillis, and comment on his action is in no case unfavorable. Some would seem to indicate that the Hillis matter is regarded as a "test case" by the churches, other that it is a "test case" by the churches, other that it is a "test case" by the churches.

Several of the letters make reference to the Calvinistic and Arminian schools of theology in the religious world, and declare that while Doctor Hillis made such a view of the question, the churches are not so divided.

One further expresses the belief that an ecumenical council, which he declares will soon be called, will be the means by which all the Protestant churches will be brought into a closer union, and that they should be changed at intervals to meet new needs of the church.

And finally, one pastor who declares his belief that creeds will not be changed, but that they should not only be changed, but abolished. The statements of the ministers follow:

EXTRACT FROM AN OLD-TIME SERMON.

In the course of the interview with the Reverend Doctor Palmer, that gentleman handed to the Sunday Republic representative an extract from a sermon by Jonathan Edwards. In discussing the change that has taken place in the orthodox beliefs of Christians since those days, Doctor Palmer cited this extract, which expressed an opinion that was freely believed then, but which is so generally discarded now that it is almost a curiosity to find it in the pages of a religious tract.

"When the saints in glory, therefore, shall see the deplorable state of the damned, how will this heighten their sense of the blessedness of their own state, so exceedingly different from it."

"When they shall see how miserable others of their fellow-creatures are and who were actually in the same state, with themselves, when they see the smoke of their torment, the raking of the flames of their burning, and hear their dolorous shrieks and cries, and consider that they, in the meantime, are in the most blissful state, and shall surely be in it, to all eternity, how they will rejoice!"

DR. YOUNG SAYS:

"We are not bound to accept the exact phrases and forms of dogmatic truth which the fathers formulated," but he does not look for radical changes in doctrine in orthodox churches.

BY DR. JESSE BOWMAN YOUNG,
Editor of the (Methodist) Central Christian Advocate.

It has been my duty to study the tendency of the pulpit in recent years in the Western country, and of course, I have taken note of the seeming changes in doctrinal belief that have come to light in various parts of the land. I am satisfied that the cases of doctrinal restiveness and revolt are exceptional, rather than the rule. They occur here and there once in a while, in prominent pulpits, and the press makes much of them.

As far as the Presbyterian Church is concerned, one would suppose that there is undoubtedly a considerable number of men in it who are determined to bring about a revision of the confession of faith—such a revision as will embrace the more modern and shocking forms of the Calvinistic creed. That creed is still held in its most strenuous form by a minority of that denomination. I believe, the Calvinistic of today is a modified Calvinism, and on the other hand, the Arminianism of the age is a modified Arminianism—the two once hostile camps now being closer and more heartily in touch than they ever were before.

As to the Methodist of today, I have not been able to find any notable doctrinal drift away from the substantial and essential doctrines of the New Testament in the Western field. In fact, in the church at large, the cardinal doctrines are held by our pulpits with unflinching tenacity of conviction. The fatherhood of God, the divinity of the Lord Jesus Christ, the atonement, the sinfulness of sin, the guilt and danger of the sinner, the necessity of faith, the immortality of the soul, and the

authority of the Bible. The paraphrasing of these doctrines may be now and then stated in modern terminology, but the substance of them is held by our ministry without question.

My own conviction is that each generation needs to study for itself and set forth in its own current form of speech the great truths of the faith. We are not bound to accept the exact phrases and forms of dogmatic truth which the fathers formulated, but we are bound to accept the great truths which the fathers have handed down to us.

I do not look for any radical changes of doctrine in the near future. I believe that many changes are inevitable in minor ways, in methods of doctrinal expression, but that the great truths of the faith will remain unchanged.

I do not look for any radical changes of doctrine in the near future. I believe that many changes are inevitable in minor ways, in methods of doctrinal expression, but that the great truths of the faith will remain unchanged.

I do not look for any radical changes of doctrine in the near future. I believe that many changes are inevitable in minor ways, in methods of doctrinal expression, but that the great truths of the faith will remain unchanged.

I do not look for any radical changes of doctrine in the near future. I believe that many changes are inevitable in minor ways, in methods of doctrinal expression, but that the great truths of the faith will remain unchanged.

I do not look for any radical changes of doctrine in the near future. I believe that many changes are inevitable in minor ways, in methods of doctrinal expression, but that the great truths of the faith will remain unchanged.

I do not look for any radical changes of doctrine in the near future. I believe that many changes are inevitable in minor ways, in methods of doctrinal expression, but that the great truths of the faith will remain unchanged.

I do not look for any radical changes of doctrine in the near future. I believe that many changes are inevitable in minor ways, in methods of doctrinal expression, but that the great truths of the faith will remain unchanged.

I do not look for any radical changes of doctrine in the near future. I believe that many changes are inevitable in minor ways, in methods of doctrinal expression, but that the great truths of the faith will remain unchanged.

I do not look for any radical changes of doctrine in the near future. I believe that many changes are inevitable in minor ways, in methods of doctrinal expression, but that the great truths of the faith will remain unchanged.

I do not look for any radical changes of doctrine in the near future. I believe that many changes are inevitable in minor ways, in methods of doctrinal expression, but that the great truths of the faith will remain unchanged.

I do not look for any radical changes of doctrine in the near future. I believe that many changes are inevitable in minor ways, in methods of doctrinal expression, but that the great truths of the faith will remain unchanged.

I do not look for any radical changes of doctrine in the near future. I believe that many changes are inevitable in minor ways, in methods of doctrinal expression, but that the great truths of the faith will remain unchanged.

I do not look for any radical changes of doctrine in the near future. I believe that many changes are inevitable in minor ways, in methods of doctrinal expression, but that the great truths of the faith will remain unchanged.

better it will be for the church and the world. The church doesn't exist for the church, but for the men and women of the world. At the same time, if the church has no message, she had better quit preaching.

There are certain fundamental doctrines, or dogmas, without which the church could not survive. The doctrine of the divinity of Christ, for example, is one of these. If there are many things in this present life which we do not see, and cannot understand, and about which we cannot agree, naturally, there are more concerning the life which is to come, but this does not lead us to deny that there is a future life.

The day will surely come when we will be able to do so. Twenty years ago people detected the division of the church into denominations, and argued that in dividing the church into denominations, and that there were many things which led me to think that the day will surely come when we will be able to do so. Twenty years ago people detected the division of the church into denominations, and argued that in dividing the church into denominations, and that there were many things which led me to think that the day will surely come when we will be able to do so.

The regeneration of Doctor Hillis from old lines of thought, a majority of the answers contain specific references to Doctor Hillis, and comment on his action is in no case unfavorable. Some would seem to indicate that the Hillis matter is regarded as a "test case" by the churches, other that it is a "test case" by the churches, other that it is a "test case" by the churches.

Several of the letters make reference to the Calvinistic and Arminian schools of theology in the religious world, and declare that while Doctor Hillis made such a view of the question, the churches are not so divided.

One further expresses the belief that an ecumenical council, which he declares will soon be called, will be the means by which all the Protestant churches will be brought into a closer union, and that they should be changed at intervals to meet new needs of the church.

And finally, one pastor who declares his belief that creeds will not be changed, but that they should not only be changed, but abolished. The statements of the ministers follow:

WHAT DR. HILLIS DISSENTS FROM.

Following are the portions of the Westminster Confession of Faith—chapter 1, sections 1 and 2, which Doctor Hillis rejects.

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."

"These angels and men, thus predestinated and foreordained, are particularly, and unchangeably, chosen, and their number is so certain and definite that it cannot be either increased or diminished."

"I think the churches will soon throw aside much of the rubbish of man's making and get together on a simple doctrinal platform."

BY THE REVEREND FRANK O. FANNON,
Pastor of First Christian Church.

There is a marked tendency toward Christianity, as opposed to churchianity. This is evidenced in a number of ways—none, perhaps, more strikingly than in the growth of the church to which I belong. Men care less and less for creeds, and more and more for the gospel.

This is markedly a sociological age. There was never so much thought and action along sociological lines as at present. People are looking along more modern lines than formerly, and are getting closer to the inner things of life. At the same time they are getting away from the purely theoretical and technical. They are after the essence of things, as opposed to the mere form.

For these reasons I think the time is rapidly approaching when the churches will throw aside much of the rubbish of man's making, and get together on a simple doctrinal platform embracing only the essential things as set forth in the New Testament. The people have long since ceased to attach any great importance to denominational creeds and confessions. In withdrawing from various churches, are simply meeting the demand of the age for less dogmatic and more practical Christianity.

Creeds have not only had the effect of keeping men out of the church, but have also been used by the churches to keep out the penetrating light of fundamental truth. Men have been known to argue and quarrel about such things as the divinity of Christ, and to go to the very heart of the church, while I do not think this is exactly right, as long as the church permits it. I may do so.

These men, and all others, should be made to thoroughly understand that the church is not a man's making, but a God's making. They must also be made to understand that each church is not an integral part of any church or other body of men. They must understand that the Bible requires belief in certain things, and that these things are apostolic to their daily lives.

The founders of the Christian church had these facts in view when they refused to formulate a creed. They knew that the church was not a man's making, but a God's making. They knew that the church was not a man's making, but a God's making. They knew that the church was not a man's making, but a God's making.

Instead of unsettling, the higher criticism of the Bible has had the effect of concentrating the eyes of the church on the Bible, and to that extent the world is the better for the criticism. We want no creed, and we want no man's making of the word of God to the closest kind of honest scrutiny.

I can conceive of conditions under which all forms of Protestantism might be brought together by common interest against a common enemy, and that out of such conditions might arise a demand for a re-adjustment of creeds. But the churches

in closer touch with each other than they are at present.

Separate denominations will be maintained, however, in my opinion. I doubt if it will ever be possible to wipe out denominational distinctions, because they are based upon fixed traits in human nature.

Creeds have had marked effect on religion, both for good and evil. And they are of several kinds. A creed is a good thing when it is merely an apostolic statement, when its object is to define the position of

of the authoritative statement of faith as expressed in the written creeds of the Protestant church of today. I think the day is not far distant when an ecumenical council of the Protestant churches will be called, and that at this council the various branches of the church will agree upon a general statement of the great fundamental truths, or dogmas, of Christianity. This would mean a mutual concession of opinion, and would bring the denominations

into closer touch with each other than they are at present.

Separate denominations will be maintained, however, in my opinion. I doubt if it will ever be possible to wipe out denominational distinctions, because they are based upon fixed traits in human nature.

Creeds have had marked effect on religion, both for good and evil. And they are of several kinds. A creed is a good thing when it is merely an apostolic statement, when its object is to define the position of

of the authoritative statement of faith as expressed in the written creeds of the Protestant church of today. I think the day is not far distant when an ecumenical council of the Protestant churches will be called, and that at this council the various branches of the church will agree upon a general statement of the great fundamental truths, or dogmas, of Christianity. This would mean a mutual concession of opinion, and would bring the denominations

into closer touch with each other than they are at present.

Separate denominations will be maintained, however, in my opinion. I doubt if it will ever be possible to wipe out denominational distinctions, because they are based upon fixed traits in human nature.

Creeds have had marked effect on religion, both for good and evil. And they are of several kinds. A creed is a good thing when it is merely an apostolic statement, when its object is to define the position of

of the authoritative statement of faith as expressed in the written creeds of the Protestant church of today. I think the day is not far distant when an ecumenical council of the Protestant churches will be called, and that at this council the various branches of the church will agree upon a general statement of the great fundamental truths, or dogmas, of Christianity. This would mean a mutual concession of opinion, and would bring the denominations

into closer touch with each other than they are at present.

Separate denominations will be maintained, however, in my opinion. I doubt if it will ever be possible to wipe out denominational distinctions, because they are based upon fixed traits in human nature.

Creeds have had marked effect on religion, both for good and evil. And they are of several kinds. A creed is a good thing when it is merely an apostolic statement, when its object is to define the position of

of the authoritative statement of faith as expressed in the written creeds of the Protestant church of today. I think the day is not far distant when an ecumenical council of the Protestant churches will be called, and that at this council the various branches of the church will agree upon a general statement of the great fundamental truths, or dogmas, of Christianity. This would mean a mutual concession of opinion, and would bring the denominations

into closer touch with each other than they are at present.

Separate denominations will be maintained, however, in my opinion. I doubt if it will ever be possible to wipe out denominational distinctions, because they are based upon fixed traits in human nature.

Creeds have had marked effect on religion, both for good and evil. And they are of several kinds. A creed is a good thing when it is merely an apostolic statement, when its object is to define the position of

endure it. To the better part of church members, to those for whom the church is spiritual reality, the changing of formal theology could not be easily distinguished from the destroying of Christian virtues.

To the more worldly part of the church—those for whom the church is a means of forming business connections, or building up a practice, or a social club ministering to the ambition of wives and daughters, and taking the place in the morning with the worn plow, the stage coach and the mail train of the armored knight.

And it is because the most strenuous in the high places of orthodoxy have an instinctive feeling of this sort that there will never be any very serious attempt to modify the creeds. Once begun the work there is no stopping place. What the church needs is a spiritual heart, a new life, and a new mission. What it must have if it would not be a mere relic of the past, is a new mission, a new life, and a new mission.

The gospel of Jesus Christ is as fresh today as it was when it was first preached. It was when the Roman Empire was flushed with its earliest glory. But the creeds are old and musty. They smell of the dust, of rank and conventualism and carnal-house. The gospel means more and more of life and light and liberty according to our growing capacity to appreciate it. To him that "hath an ear" the words of Jesus Christ are not old, but new.

The Westminster Confession of Faith, which has been called recently by the utterances of Doctor Hillis, was made in the mold of medieval thought. Its tendency has been to stop growth, to prevent progress, to keep the church in the past. The double purpose of setting a controversy between Calvinism and Arminianism, and to define the position of Protestantism as opposed to Catholicism. It was an able and effective work of its period and served a good purpose.

The Word of God was a progressive revelation from the beginning on to the very close. Since the last book of the Bible was written, man has been given a progressive understanding of its truths. Each century has brought new light, until now man has a much clearer understanding of the Bible than he ever had before. In the light of this new understanding we are able to see many things in the various written creeds which appear out of place and which should be eliminated or differently expressed.

The progress of religious thought has been marked, and presents two distinct phases, to which becomes established when it is able to form a creed, a creed of evidence, strength when it has the courage to break through the old, and to form a new one. A political party which persistently refused to re-adjust its platform. What would be the result of this? It would be the same as a platform written fifty years ago. Creeds are but the platforms of the various denominations of faith. Just how soon such re-adjustment may come I would not say. Nor would I undertake to be reached between the different churches, for the truth is that the churches are affected by the higher criticism of the Scriptures is another question too broad to enter into here. The old Testament is undergoing the scrutiny of science, and we cannot tell what the results of this scrutiny will be. The new Testament has already been scrutinized, and was undoubtedly strengthened by the process. It is more firmly fixed in our minds, and is more true than ever before, and is more and more used as a test of the faith of those who walk in darkness. Men are learning to turn to it when in doubt on any subject pertaining to the Christian life, and to take their answers directly from it.

For this reason men are learning to care less for creeds, and more for the Word of God. The "half-splitting" of some schools of theology.

Yes, I think there are many indications of a tendency toward a re-adjustment of authoritative statements of faith. Just how soon such re-adjustment may come I would not say. Nor would I undertake to be reached between the different churches, for the truth is that the churches are affected by the higher criticism of the Scriptures is another question too broad to enter into here. The old Testament is undergoing the scrutiny of science, and we cannot tell what the results of this scrutiny will be. The new Testament has already been scrutinized, and was undoubtedly strengthened by the process. It is more firmly fixed in our minds, and is more true than ever before, and is more and more used as a test of the faith of those who walk in darkness. Men are learning to turn to it when in doubt on any subject pertaining to the Christian life, and to take their answers directly from it.

For this reason men are learning to care less for creeds, and more for the Word of God. The "half-splitting" of some schools of theology.

Yes, I think there are many indications of a tendency toward a re-adjustment of authoritative statements of faith. Just how soon such re-adjustment may come I would not say. Nor would I undertake to be reached between the different churches, for the truth is that the churches are affected by the higher criticism of the Scriptures is another question too broad to enter into here. The old Testament is undergoing the scrutiny of science, and we cannot tell what the results of this scrutiny will be. The new Testament has already been scrutinized, and was undoubtedly strengthened by the process. It is more firmly fixed in our minds, and is more true than ever before, and is more and more used as a test of the faith of those who walk in darkness. Men are learning to turn to it when in doubt on any subject pertaining to the Christian life, and to take their answers directly from it.

For this reason men are learning to care less for creeds, and more for the Word of God. The "half-splitting" of some schools of theology.

Yes, I think there are many indications of a tendency toward a re-adjustment of authoritative statements of faith. Just how soon such re-adjustment may come I would not say. Nor would I undertake to be reached between the different churches, for the truth is that the churches are affected by the higher criticism of the Scriptures is another question too broad to enter into here. The old Testament is undergoing the scrutiny of science, and we cannot tell what the results of this scrutiny will be. The new Testament has already been scrutinized, and was undoubtedly strengthened by the process. It is more firmly fixed in our minds, and is more true than ever before, and is more and more used as a test of the faith of those who walk in darkness. Men are learning to turn to it when in doubt on any subject pertaining to the Christian life, and to take their answers directly from it.

For this reason men are learning to care less for creeds, and more for the Word of God. The "half-splitting" of some schools of theology.

Yes, I think there are many indications of a tendency toward a re-adjustment of authoritative statements of faith. Just how soon such re-adjustment may come I would not say. Nor would I undertake to be reached between the different churches, for the truth is that the churches are affected by the higher criticism of the Scriptures is another question too broad to enter into here. The old Testament is undergoing the scrutiny of science, and we cannot tell what the results of this scrutiny will be. The new Testament has already been scrutinized, and was undoubtedly strengthened by the process. It is more firmly fixed in our minds, and is more true than ever before, and is more and more used as a test of the faith of those who walk in darkness. Men are learning to turn to it when in doubt on any subject pertaining to the Christian life, and to take their answers directly from it.

For this reason men are learning to care less for creeds, and more for the Word of God. The "half-splitting" of some schools of theology.

Yes, I think there are many indications of a tendency toward a re-adjustment of authoritative statements of faith. Just how soon such re-adjustment may come I would not say. Nor would I undertake to be reached between the different churches, for the truth is that the churches are affected by the higher criticism of the Scriptures is another question too broad to enter into here. The old Testament is undergoing the scrutiny of science, and we cannot tell what the results of this scrutiny will be. The new Testament has already been scrutinized, and was undoubtedly strengthened by the process. It is more firmly fixed in our minds, and is more true than ever before, and is more and more used as a test of the faith of those who walk in darkness. Men are learning to turn to it when in doubt on any subject pertaining to the Christian life, and to take their answers directly from it.

For this reason men are learning to care less for creeds, and more for the Word of God. The "half-splitting" of some schools of theology.

Yes, I think there are many indications of a tendency toward a re-adjustment of authoritative statements of faith. Just how soon such re-adjustment may come I would not say. Nor would I undertake to be reached between the different churches, for the truth is that the churches are affected by the higher criticism of the Scriptures is another question too broad to enter into here. The old Testament is undergoing the scrutiny of science, and we cannot tell what the results of this scrutiny will be. The new Testament has already been scrutinized, and was undoubtedly strengthened by the process. It is more firmly fixed in our minds, and is more true than ever before, and is more and more used as a test of the faith of those who walk in darkness. Men are learning to turn to it when in doubt on any subject pertaining to the Christian life, and to take their answers directly from it.

For this reason men are learning to care less for creeds, and more for the Word of God. The "half-splitting" of some schools of theology.

Yes, I think there are many indications of a tendency toward a re-adjustment of authoritative statements of faith. Just how soon such re-adjustment may come I would not say. Nor would I undertake to be reached between the different churches, for the truth is that the churches are affected by the higher criticism of the Scriptures is another question too broad to enter into here. The old Testament is undergoing the scrutiny of science, and we cannot tell what the results of this scrutiny will be. The new Testament has already been scrutinized, and was undoubtedly strengthened by the process. It is more firmly fixed in our minds, and is more true than ever before, and is more and more used as a test of the faith of those who walk in darkness. Men are learning to turn to it when in doubt on any subject pertaining to the Christian life, and to take their answers directly from it.

For this reason men are learning to care less for creeds, and more for the Word of God. The "half-splitting" of some schools of theology.

Yes, I think there are many indications of a tendency toward a re-adjustment of authoritative statements of faith. Just how soon such re-adjustment may come I would not say. Nor would I undertake to be reached between the different churches, for the truth is that the churches are affected by the higher criticism of the Scriptures is another question too broad to enter into here. The old Testament is undergoing the scrutiny of science, and we cannot tell what the results of this scrutiny will be. The new Testament has already been scrutinized, and was undoubtedly strengthened by the process. It is more firmly fixed in our minds, and is more true than ever before, and is more and more used as a test of the faith of those who walk in darkness. Men are learning to turn to it when in doubt on any subject pertaining to the Christian life, and to take their answers directly from it.

For this reason men are learning to care less for creeds, and more for the Word of God. The "half-splitting" of some schools of theology.

Yes, I think there are many indications of a tendency toward a re-adjustment of authoritative statements of faith. Just how soon such re-adjustment may come I would not say. Nor would I undertake to be reached between the different churches, for the truth is that the churches are affected by the higher criticism of the Scriptures is another question too broad to enter into here. The old Testament is undergoing the scrutiny of science, and we cannot tell what the results of this scrutiny will be. The new Testament has already been scrutinized, and was undoubtedly strengthened by the process. It is more firmly fixed in our minds, and is more true than ever before, and is more and more used as a test of the faith of those who walk in darkness. Men are learning to turn to it when in doubt on any subject pertaining to the Christian life, and to take their answers directly from it.

For this reason men are learning to care less for creeds, and more for the Word of God. The "half-splitting" of some schools of theology.

Yes, I think there are many indications of a tendency toward a re-adjustment of authoritative statements of faith. Just how soon such re-adjustment may come I would not say. Nor would I undertake to be reached between the different churches, for the truth is that the churches are affected by the higher criticism of the Scriptures is another question too broad to enter into here. The old Testament is undergoing the scrutiny of science, and we cannot tell what the results of this scrutiny will be. The new Testament has already been scrutinized, and was undoubtedly strengthened by the process. It is more firmly fixed in our minds, and is more true than ever before, and is more and more used as a test of the faith of those who walk in darkness. Men are learning to turn to it when in doubt on any subject pertaining to the Christian life, and to take their answers directly from it.

For this reason men are learning to care less for creeds, and more for the Word of God. The "half-splitting" of some schools of theology.

Yes, I think there are many indications of a tendency toward a re-adjustment of authoritative statements of faith. Just how soon such re-adjustment may come I would not say. Nor would I undertake to be reached between the different churches, for the truth is that the churches are affected by the higher criticism of the Scriptures is another question too broad to enter into here. The old Testament is undergoing the scrutiny of science, and we cannot tell what the results of this scrutiny will be. The new Testament has already been scrutinized, and was undoubtedly strengthened by the process. It is more firmly fixed in our minds, and is more true than ever before, and is more and more used as a test of the faith of those who walk in darkness. Men are learning to turn to it when in doubt on any subject pertaining to the Christian life, and to take their answers directly from it.

For this reason men are learning to care less for creeds, and more for the Word of God. The "half-splitting" of some schools of theology.

Yes, I think there are many indications of a tendency toward a re-adjustment of authoritative statements of faith. Just how soon such re-adjustment may come I would not say. Nor would I undertake to be reached between the different churches, for the truth is that the churches are affected by the higher criticism of the Scriptures is another question too broad to enter into here. The old Testament is undergoing the scrutiny of science, and we cannot tell what the results of this scrutiny will be. The new Testament has already been scrutinized, and was undoubtedly strengthened by the process. It is more firmly fixed in our minds, and is more true than ever before, and is more and more used as a test of the faith of those who walk in darkness. Men are learning to turn to it when in doubt on any subject pertaining to the Christian life, and to take their answers directly from it.

For this reason men are learning to care less for creeds, and more for the Word of God. The "half-splitting" of some schools of theology.

Yes, I think there are many indications of a tendency toward a re-adjustment of authoritative statements of faith. Just how soon such re-adjustment may come I would not say. Nor would I undertake to be reached between the different churches, for the truth is that the churches are affected by the higher criticism of the Scriptures is another question too broad to enter into here. The old Testament is undergoing the scrutiny of science, and we cannot tell what the results of this scrutiny will be. The new Testament has already been scrutinized, and was undoubtedly strengthened by the process. It is more firmly fixed in our minds, and is more true than ever before, and is more and more used as a test of the faith of those who walk in darkness. Men are learning to turn to it when in doubt on any subject pertaining to the Christian life, and to take their answers directly from it.

For this reason men are learning to care less for creeds, and more for the Word of God. The "half-splitting" of some schools of theology.

Yes, I think there are many indications of a tendency toward a re-adjustment of authoritative statements of faith. Just how soon such re-adjustment may come I would not say. Nor would I undertake to be reached between the different churches, for the truth is that the churches are affected by the higher criticism of the Scriptures is another question too broad to enter into here. The old Testament is undergoing the scrutiny of science, and we cannot tell what the results of this scrutiny will be. The new Testament has already been scrutinized, and was undoubtedly strengthened by the process. It is more firmly fixed in our minds, and is more true than ever before, and is more and more used as a test of the faith of those who walk in darkness. Men are learning to turn to it when in doubt on any subject pertaining to the Christian life, and to take their answers directly from it.

For this reason men are learning to care less for creeds, and more for the Word of God. The "half-splitting" of some schools of theology.

Yes, I think there are many indications of a tendency toward a re-adjustment of authoritative statements of faith. Just how soon such re-adjustment may come I would not say. Nor would I undertake to be reached between the different churches, for the truth is that the churches are affected by the higher criticism of the Scriptures is another question too broad to enter into here. The old Testament is undergoing the scrutiny of science, and we